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An Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For November 24—The Gospel Confronting Paganism

Acts 17:22-28, 18:1-4;
I Corinthians 1:22-25

MAN'S WISDOM NOT ENOUGH

After the strong opposition to Paul's work in Thessalonica, he seems to have left Luke, Timothy, and Silas behind and to have gone on alone—first to Berea where he stayed for a short time, then to Athens where he expected to wait for Timothy and Silas.

It does not appear that Paul intended to remain in Athens, but no doubt he was greatly interested in those whom he found there. This was the seat of athletics, art, religion and philosophy. Paul's writings indicate that he was very much interested in sports and here, in Athens, stood the great stadium where the famous Greek games were held. Athens was said to be the most artistically built city in the world. Its profusion of ornamental temples and public buildings must have greatly intrigued Paul.

But most of all, Athens was the center of philosophy. It was here on Mars Hill that Socrates, Plato, Aristotle and Epicureas had propounded their theories of life, death, and immortality. Athens was also the gathering place for many different religions. Paul said he noticed that they were very religious. In fact, for fear they might have omitted some god, they had set up an altar to the unknown God.

One would think that Paul the logician, theologian, and philosopher would have hit his stride in this city of great learning. Probably some of the most profound utterances of Paul were spoken here such as: "God dwelleth not in temples made with hands." "He made all things, hence he cannot be worshiped with men's hands." "And hath made of one blood all nations of men for to dwell on all the face of the earth." "Though he is not far from every one of us, for in him we live and move and have our being." "For we are also his offspring."

NOT BY LOGIC

Paul's experience at Athens should forever be a shining example of what happens when we resort to logic or facts to extend the Kingdom of God. Pilate was convinced that Jesus was not guilty and should have been set free, yet he had him crucified. Agrippa was convinced, as Paul reasoned with him; yet he never became a Christian. It was from this seeming defeat that Paul moves on to Corinth where one of the stronger churches was established. His letter, written some years later to the church at Corinth, definitely reveals the distrust he had in man's wisdom "and I, brethren, when I came to you, came not with excellency of speech or of wisdom." . . . For I determined not to know anything among you, save Jesus Christ and him crucified." Paul says he refrained from the use of enticing words of man's wisdom.

As we ministers analyze our own vocal ministry in the light of this criteria, it certainly gives us little occasion for complacency. All too much of our preaching has degenerated into telling people what they ought to believe and how they should live.

MODERN PAGANISM

The paganism of our day is little different from the paganism of Paul's day. We may not erect altars to our many gods but who would say we do not worship them: power, pleasure, honor, wealth and a multitude of lesser gods. The disastrous effect of our modern paganism is found in the fact that so often it is clothed with respectability and religion, yet at its heart it never puts the kingdom of God first.

If our gospel of a crucified Christ is inadequate for the paganism of our day, it is because the cross has come to mean something less than the constant working power of God in our lives. When religion contents itself with theories about the cross and belief of historical events, it is no more than a system of dogmas.

What happened at Calvary and on Easter morning cannot be of real significance unless it can be perpetually reborn into the world of experience.

Questions:

1. Is one building ever more sacred than another?
2. If God is everywhere, why are we admonished to seek him?
3. Why does Paul fail to appreciate all the advantages he enjoyed from education?

P. M. T.

For December 1—Modern Opponents of Christianity

Acts 19:23-30; Ephesians 13-18

MEETING VIOLENT RESISTANCE

Paul's stay in Corinth was doomed to be short. The Judaizing Christians never wavered in their opposition and persecution. The same element that had stirred up some of the baser sort and forced Paul out of Athens and Philippi came to Corinth also. And although Paul had done some of his greatest work here, he was forced to leave after a stay of about one and one-half years.

On his return to the East, Paul stopped for a short visit with the new church at Ephesus. This visit proved to be so significant that Paul later returned on his third missionary journey and remained three years as their spiritual guide and instructor. A concise description of Ephesus and the famous temple of Diana of Paul's day may be found in *The Life of Paul* by Benjamin W. Robinson. (Friends Lending Library.)

Paul was forced to combat two distinct kinds of opposition in Ephesus. One strong opposition came from the commercial interests centering in the famous temple of Diana. Many interesting stories have gathered about this center of Greek worship. It was told that the image of the goddess Diana had fallen direct from heaven. So great was the veneration for this image that pilgrims traveled great distances to worship at this shrine.

The demand for copies of this statue created a very lucrative business. For the poor, images were made from terra cotta and marble, while for the wealthy, they were made of silver. The temple was also the safety deposit vault for the city.

As the preaching of Paul began to bear fruit, people turned from the worship of Diana and instead of the pilgrims carrying home an expensive silver image of Diana they returned with a new life and a spiritual image of Christ in their hearts.

But the loss of profit from the sale of the silver images brought a strong protest against the work of Paul. Both management and labor joined forces in stirring up the people until the whole city was in confusion. Some of Paul's friends were held responsible for the uproar and Paul decided it would be best for them if he left the city.

The other opposition was the same as that which had dogged his every step throughout his whole Christian ministry. Many of the Jews who had become Christians insisted that the Gentiles who became Christians must also become Jewish proselytes and must keep all the ceremonial laws of Moses.

The disaffection stirred up by these agitators drew out the epistles of Paul to the Galatians and Ephesians. How to meet the insidious propaganda of those who resort to half truth and slander to gain their ends is one of the Christian's greatest problems. As we indicated in the previous lesson, the answer is not to be found in argument or contention. Breaking fellowship is always the first downward step toward wrath and violence.

(Continued on page 458)

THE AMERICAN FRIEND

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From "Nether" Lands to Netherlands

From the Editorial Journal

This is a continuation of the editorial reports and interpretations which the editor is sending while in Europe. He will be there for three months and will attempt to send regular contributions to these pages.

THE paths of visiting Friends abroad cross and recross. It heightens the experiences of each when they can meet in a circle of leisurely conversation and for an exchange of notes. One visits Copenhagen and finds Friends from five other countries. He goes to Stockholm and finds seven different tongues. Among them are Friends from many places bringing a flood of news, generous as sunshine in its quantity. Especially does one find young Friends scattered about in service and relief centers. Their centers are like homes filled with the warmth and light of fellowship. If there were no stoves in Lapland the room in which the young people from Finland, Denmark, England, and America are at work would seem partly warmed by their energies.

In the Lap of Lapland

Lapland indeed? Yes, and directly on the Arctic circle is Rovaniemi, a city of ten thousand people before the "scorched earth" retreat of the Nazi armies reduced it to desolation. We heard of Rovaniemi and its buzzing center of service while at Copenhagen. Nancy Foster, a young Friend from Ohio, had come for Yearly Meeting with Elvi Saari, a Finnish young woman who serves as the Finnish "tongue" for the Rovaniemi camp. It was their winning words which convinced us that we should spend a few of our precious days at their outpost. Soon after Sweden Yearly Meeting, we were on our way to this "land of the midnight sun." Lapland is indeed a part of the real "nether" lands of modern Europe.

By agreement the German armies which had occupied northern Finland during the war left Lapland through Finmark or Norway. Believing that the Russians might occupy the lands they were leaving, the people of Lapland were evacuated and many of their homes and towns were completely burned. Imagine a city the size of Oskaloosa, Iowa, being put to the torch, leaving two thousand ghostly chimneys standing as symbols of the dreadful madness which we call war. Back to the little rectangles of earth which they had called home came these thousands of Laps. The days of reconstruction lay ahead. It would be a grim battle to rewin the homes they had lost.

A visit by Douglas Steere earlier had opened up the possibilities of Friends lending a hand. In cooperation with Jim Andrews and others, the broad lines of service were laid and a center at Rovaniemi for the distribution of food and clothing was decided upon. The city is a kind of central market in this expansive region of Finland. It was fortunate that not all of the homes and school buildings in the rural areas were burned. It was also fortunate that the Laps have a program even in normal times by which a warm mid-day meal is provided at the school buildings for the children. This meant that no new habits or organization were required in order to get supplementary food prepared and fed to the children. School buildings were already provided with kitchen facilities, though some of them had been badly damaged. Repairs were made with a little encouragement and soon the feeding program was under way.

At its peak load there were twenty-two thousand children, school and preschool, being fed. The distribution of food packages among the schools and the over-sight of them through occasional visits required the full energies of a small staff of young people. Sometimes they would be gone for two weeks on a round of visitation, checking the work being done.

Lapland is fortunate in being a land of timber. It means raw lumber for houses and fuel for heat. The mushrooming city of temporary houses which precede the permanent homes in the years ahead, appears like a city of the Klondike during the gold-rush days. In many respects it has repeated the Klondike life. As the wave of construction got under way it attracted men who were seeking work at good wages. It also brought in rougher elements of Finnish cities. Later they were rounded up and sent back to the communities from which they came.

At the Quaker Camp

It was at Rovaniemi that we met with Herman Keiter, director of the center and a college professor who represents the Lutherans of America, Barbara Brewin of England, Naomi Jackson of Canada, Kurt Petersen of Denmark, Sirkka Souninen and Elvi Saari of Finland (the latter affectionately called "Esko," Finnish for "naughty child," and an apt name for this jolly young woman of Finland), Nancy Foster, Mary Barclay, Joanna Ayers and Bill Fredrickson, all of America. Linguists are always at a premium in any camp. Bill Fredrickson in Swedish and "Esko" Saari in Finnish are an indispensable combination in the market places and business relations.

The Finnish Red Cross and the personnel of UNRRA have been partners in many aspects of the Quaker work. It is common to see UNRRA trucks in the neighborhood, evidence that the United Nations are doing this measure of service, in the total program by which they help Europe.

Some of the food and clothing goes to the Laps in the far North. They have been depicted in our story books as people in the land of the reindeer. Many of their families live during the cold winters in shelters open at the top, through which smoke from the perpetual fire can get out and by which, unfortunately, the snow can get in. Here is a mystery—they often have a Singer sewing machine

among their otherwise primitive possessions. Why and how? That is a good trail for some cultural super sleuth to track down. The Quaker relief has reached these colorful folk in the land of ice and snow. Some of the Northernmost schools are so distant that during winter, the food must be left at certain points where sleds drawn by reindeer, dogs or horses can pick it up and relay it to its final destination.

It is of interest to remember that being on the Arctic Circle means a greatly variable day and night as between June 21, when the sun hardly sets and December 21, when it never fully rises. Near June 21, when the sun circles the sky and dips at its nearest point to earth at midnight, a "Mid-Summer Night's Festival" is held on a high hill near Rovaniemi. In the long snowy winter the same hill provides splendid skiing courses. It is the long winter days that test citizens from the temperate zone. It is difficult enough to rise at the appointed hour when the sun is up and calling for you. How much more difficult to rise with the clock and go to work in the darkness for the allotted eight or ten hours. Daylight saving time would hardly solve the problem!

Standing out in the long twilight at Rovaniemi on an Arctic evening, one can watch the deepening shadows shroud the chimneys which stand like ghosts everywhere. In the clearing light of morning they mark and symbolize the place where the indomitable spirit of men will lift new walls and roofs for a re-created city. In this venture of life, incarnate in wood and stone, the young people of the Rovaniemi camp have shared their sympathetic spirit. They are but an example of other groups now working in many places in Europe, Asia, America and elsewhere.

FRIENDS FROM FINMARK

One of those groups was represented at Sweden Yearly Meeting by Canby and Eunice Jones and Christopher Nickalls from Finmark in Northern Norway. On one of those informal occasions in which question and answer punctuated a conversation at the center in Stockholm, their story came out in greater length than can be recorded here. As the story unfolded we saw the group arriving in some area of need, finding a few leading people in the community such as teachers, forming a committee for action, choosing some piece of needed construction that would go undone if they were not there, seeing the curiosity of native peoples who finally learn that it is a service of love, experiencing a joining of ranks in a fellowship of work, and finally producing a play ground for children or a community house for neighborhood recreation.

Our conversation drifted to the moral confusion of the earth which becomes sharpened, or perhaps more obvious, in conflict areas. We spoke to one another of the fearful choices that had been laid upon good people when war and its tyranny invaded their land. Finally we drifted into an unsheduled silence as we were reminded that perhaps only He who carried a cross up Calvary can fully understand the human predicament.

Such were the thoughts and afterthoughts on the story from Finmark from whence these young Friends came and to which they returned after the sessions of Yearly Meeting. Remember the Far North when you describe the boundaries of Quaker service. It is the consciousness that Friends are not out merely to construct houses and feed and clothe bodies, which can give significance to their work. It is the daily realization that in Christ we have seen the only answers for defeated men and communities. Love must appear at the beginning, the center and the end of all our work.

WE SING TOGETHER

One intimate touch with the child life of the Laps in this "Klondike" city was through a visit to the local school. There are seven hundred children being educated in a small building. It required four shifts during the day to give all of them some opportunity at an education. With "Esko" Saari as interpreter, we visited one of the classes. The moment we entered the room each child slipped to the end of his seat and stood erect in the aisle. Later they were asked to be seated again.

After some conversation with the teacher, we told them some stories of our early school life in the Pleasant Plain neighborhood in Kansas. Then we asked if they would sing. A group of seven children came forward and sang as their teacher played the little organ. Finally we asked if they could sing, "Beautiful Savior." They then chorused the Crusaders Hymn. That was indeed a joy, for we could join them in a familiar tune. As they sang their Finnish words, we sang the ones which we knew in English.

Fairest Lord Jesus,
Ruler of all nature,
Oh Thou of God and man the Son,
Thee will I cherish,
Thee will I honor,
Thee my soul's Glory
Joy and Crown.

When words are strange, music brings men into a common language. Certainly we can all be brought to a common Savior—the greatest need of any land. On that common ground of the deeper spiritual hunger an American could, with children of the Arctic Circle, hymn his hope and faith.

OUR THANKSGIVING

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

ISAIAH 49:13

* * * *

He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

PSALMS 103:10, 11

* * * *

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

PSALMS 95:2

* * * *

He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

PSALMS 33:5

* * * *

The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord.

from PSALMS 33:11, 12

* * * *

Do they not err that devise evil? but mercy and truth shall be to them that devise good. In all labour there is profit: but the talk of the lips tendeth only to penury.

PROVERBS 14:22, 23

* * * *

Better is a little with righteousness than great revenues without right.

PROVERBS 16:8

* * * *

Where there is no vision the people perish.

from PROVERBS 29:18

Holland—Testing Ground of Occupation

Interesting side lights on the travel story must be omitted. It is not the trip but the picture of people and their circumstances that we must depict. Hence the immediate move to the story from Holland.

It is a commentary upon our rapidly shrinking earth that the lands now so much a part of Europe should be called "nether." Although known as Holland, we were informed that the real Holland is an area in the Netherlands. The two names are now used interchangeably by visitors. This is the land known widely for its windmills, canals, tulips, and clean door steps. In more recent years it has been very much on the sympathetic tongues of Americans as a land feeling deeply and bitterly the Nazi occupation.

It was here that the underground resistance reached an intensity probably second to no other nation in Europe. The air is full of stories from recent years when the diet for one person for a week was often but a crust of bread, a few potatoes and such thin soup as could be concocted by an ingenious housewife. Holland still is in the after-pains of hunger. It is a memory for most of the Dutch, but a memory near enough to be tasted.

HUNGER A MEMORY?

There was great difference in the amount of food as between the rural north and the more urban central and southern areas, with the north faring much better. "Those were the days when we were *really* hungry," said a young Dutch Friend to me at Quarterly Meeting. "I am interested to hear you use the past tense. What of the present?" I inquired. "Now we eat," was his reply. It would be near the truth to generalize on the food situation in Holland by saying that "now the Dutch are eating." They also have a better supply of clothes, most of which we are told, came from America. "Our family is wearing American clothes," was the summary by one Friend.

From several Friends in Holland we have heard the names of Friends in America who have sent packages. The following came to our ear—there are many more of course: Warren Cadwallader of Oskaloosa, the women's organization also of Oskaloosa, Lucy E. Osborn of Wilmington, and Mary Hadley of Kokomo. There are numerous other names in the minds and hearts of Dutch Friends, but we did not have time enough in Holland for other names to come to our attention.

We stood on the streets of Amsterdam and looked at the feet of people as they passed by. There were a few bad looking shoes, but not many. There were many suits, coats and dresses showing the marks of long use, but they were neat. In some areas the children are still wearing shoes with the toes cut out so that their growing feet can find room. There are others who still wear the improvised shoes that are made by tacking canvas or cloth on heavy cork or wooden soles. Even those are often well done, since it became quite an industry for the shoe shops of Holland.

The Dutch people readily say that Holland has had a remarkable return so far as clothes and food are concerned. But it would be a sad mistake to over-rate the present supply. Many children will go into the winter without underwear. Fats and sweets are still lacking and practically nil in the less favored homes. There is a veneer of used clothing from America and elsewhere. If one were to look behind the supply he would find empty wardrobes. It is well that friends of the Dutch should continue sending food and clothing until such time as their recipients report that they are not needed. If Friends' families here receive more than they need they are quick to put the surplus in more needy homes. Holland is on the "way back," but she has not yet fully recovered.

Tom Harvey and children of Quaker Feeding Center in Lapland.

Furthermore there is still a great dearth of supplies for those peoples who have been displaced for one reason or another during the war. Tuberculosis has risen sharply. The rehabilitation and the hospitalization of the dispossessed is a problem that will claim the attention of Friends for a long while. Added to the material shortages is the bitterness that clings to the Dutch memory. In this respect they are no better or worse probably than human beings elsewhere in similar circumstances. One can find here bitter hatreds, livid with emotion, against the Germans. He can also find people who deeply wrestle with themselves, striving to avoid the blighting hatreds which solve no problems.

The N.S.B., as they are called, reveal one focus of bitterness. These were the collaborators, proved or suspected, who were at once driven into camps when the Nazi armies left. They were apparently quite numerous, equalling roughly the numbers who were identified actively with the resistance. Another example of vengeance that hangs over Holland is the threat to the Germans who have lived here as civilians. Probably many of them were "planted" as a part of the war plans, but many of them were doubtless innocent bystanders when the German armies invaded. Some of them joined the Dutch underground of resistance. All Germans who cannot show that they were actively identified with the resistance are threatened with deportation and confiscation of their property. This means that a great many of them will merely lack the *proof* of their loyalty to the allied side of the conflict. Against such summary action the Dutch Quarterly Meeting is presenting its protest to this Government.

FRIENDS AND THE RESISTANCE

Several Dutch Quakers were active in the resistance. One of them at least had some opportunity to ameliorate the feelings against the N.S.B. prisoners and has helped to humanize their treatment behind barbed wire enclosures.

It was not easy to escape underground activity when one knew that the lives of Jewish children and their parents might be saved with some secret help. Making one move called for another to cover it up, and soon one would find himself all the way in. This could easily lead further to the taking of life. Suppose that some one in the resistance is discovered to be a traitor and that he is ready to divulge information to the Gestapo on the hiding places of refugees. A dozen lives are in his hand. What then shall one do who feels that it is a case of taking one life to spare twelve? All of these problems and similar ones have tormented the consciences of many sensitive Dutch people for five years. One can feel the clearer and better atmosphere in a group of Dutch Friends who are trying to bring the leaven of love into the life stream of their country. (*The Story of Holland will be continued in the next issue.*)

E. T. E.

Romance and Dynamic of Christ

By Alexander C. Purdy

THIS is perhaps the earliest record we possess of the start of the Christian movement. The terse, unadorned narrative about Galilean fishermen leaving their nets to follow a carpenter's son inevitably leads to the romantic interpretation of history. Was this how a world religion began? Rome, the mistress of the world, did not attend to events like this; yet Rome was to be conquered by this Galilean and his fishermen. Nothing so important occurred that day or that century in Rome as what happened by a lakeside in Galilee. So human history is ever made, by the hidden, humble, human folk before whom at long last the captains and the kings depart.

There is some truth in the romantic view of history but it is not the whole truth. The truth is that for centuries the Jewish people had been controlled by their belief in one God, who is just and merciful and whose will is that men should live on this earth in just and merciful relations with one another. For centuries they had sought to implement this belief by laws and institutions. When justice and mercy seemed remote and shadowy ideals in a world of sinning and suffering men, they prayed that God would, by his own act, end the night of sorrow and bring in the dawn of his manifest rule. The truth is that Greek philosophers, walking quite another road, had also arrived at belief in one God, who is absolute Beauty and Goodness and Truth beyond all human relativity.

Mark, whose bare record is the occasion for romanticism, was not a romantic. He could afford to let the record stand in sheer simplicity because Jesus was not a hero, a brave and bold individual over against the world; Jesus was the crystallization of God's saving purpose in terms of our human life, the point where God's love and power became luminous. He was the Son of God. For Mark that meant not speculation about the nature of the Godhead and how it could be revealed in humanity; it meant that Jesus was at once a revelation of the dynamic of God and of its communication to believing men.

The Moving of God's Spirit

What happened by the Galilean lake was part of the universal movement of the human spirit under God toward a larger and better life for men on this earth. It was an "idea whose time has come." Paul understood this when he wrote, "But when the time had fully come, God sent forth his Son . . . so that we might receive adoption as sons." (Galatians 4:4, 5). Has Christ's time come and gone or is this a day for the recovery of the dynamic of Christ, forgotten too often in a false romanticism? We hear much today about the dynamism of communism; too little about the dynamism of Christianity. The very word dynamism is native to Christianity, "For I am not ashamed of the gospel: it is the power (dunamis) of God."

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, "Follow me and I will make you become fishers of men." And immediately they left their nets and followed him.

—Mark 1:16-18.

Mark's brief record of the call of the fisherman is to be understood in terms of the dynamic of Christ and so interpreted it suggests three simple ways for recovering the dynamism of Christianity.

The Mission of Work

First, the Christian movement started with men at their work. Fishing was not a form of recreation for tired business men in this instance; it was the way Peter and Andrew, James and John made a living. Jesus called them not to give up working together but to work together at another task. Any religion which disregards the way men make a living with hand and brain is indeed an opiate for it is in our attitude toward work that the truest insights come. Work is unbearably dull unless we do it in relation to discernible ends of value which carry us over the dead center of monotony common to all kinds of labor whether of the hand or the brain. The concern of Christianity for the work and the workers of the world is not a by-product of the Gospel; it is of the essence of its message.

Shared work is the one way of true spiritual fellowship. "The anxious attempts of the hostess at a party to placate by lots of food, drink, and ready-made entertainment the innate moroseness of people who resent being brought together just to be together—how that feeling vanishes into alert, eager enjoyment of effort-in-common, if only the house gets on fire and all the guests have to carry out furniture and pass buckets of water!"* We are slowly learning the truth of this but it needs further application to conferences, prayer meetings and the entire program of religious propaganda. Why is it that most people were actually happier in wartime than in days of peace? Was it because they worked together for ends and causes, which gave them a sense of personal significance? It was out of work cooperatively done and to work to be done together that Jesus called the fishermen. When we lose this sense of mission we lose the dynamic of Christ.

*"The Library in Our Town." Fisher. *The Atlantic Monthly*, October, p. 128.

Channels for God's Power

Second, the Christian movement was started by a leader. The "Leader-Principle" associated in our minds with a Hitler and a Mussolini is anathema today, largely because of the power-philosophy behind it; he who seizes power possesses it by the inexorable decree that might makes right. A re-examination of the leadership of Christ as documented in the New Testament and in church history needs to be made. Here it can only be pointed out that Jesus in our earliest records presented himself as servant through whom the power of God broke in on human need and that the earliest Christians did not return in thought and imagination to a human leader; they moved out and on under the leadership of the Spirit of Christ. The record of his life and deeds witnessed to the reality of God's concern for the actual daily experience of man in his primary relationships.

Jesus in his life and teaching and in his person gives vitality and ethical realism to the Christ-idea. His leadership is not the emotional attraction of one man over another, though he was "full of grace and truth"; for he was "the Word made flesh and dwelling among us." He leads us to God, revealing from inside humanity, the divine possibility in every man. This kind of leadership releases us from slavish imitation of one who lived nineteen centuries ago to "press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:13). The leadership of Christ is dynamic.

The Kingdom is at Hand

Third, the Christian movement was started by a cause, the most enthralling cause ever to claim the allegiance of men: the Kingdom of God. On the one hand, the Kingdom of God meant the rule of justice and love which was ultimately assured by the character of God; on the other hand, it meant that this rule was to be manifest on earth through the cooperation of men with the purpose of God. The specifically Christian conception of the Kingdom did not conceive of justice and truth as abstractions in relation to which the human struggle is an

illusion, but as the divine dynamic flowing through the real life of real men in their real relationships. The difference between one human leader and another does not consist in their relative cleverness, imagination, eloquence or any other talent but in the quality of the cause to which they are committed, and in the devotion they render to it. This is the test to which all leaders in the long run of history must submit. Jesus Christ meets this test. He called men to follow him not because of the romantic appeal of his person nor because of the uniqueness of his teaching but because the Kingdom of God is "at hand" (Mark 1:14). This is the text which introduces the call of the fisherman; it is the text which summons men where they live and work in the world today to follow Christ.

We need to recover the dynamic of Christ.

Zionism As Imperialism

By Frank C. Hanighen

I

ALMOST a century before American Zionist organizations gathered in Madison Square Garden to demand help from President Truman, that auditorium's ancestor, Castle Garden, witnessed a similar demonstration.

Kossuth, the leader of the Hungarian independence movement, arrived in New York in 1851 and the Garden was thronged with enthusiastic admirers. Other welcomes throughout the country followed, not to mention some fair words from Secretary of State Daniel Webster. Americans demanded freedom for Hungary; denounced Austrian oppression of the Magyars.

But ere long Kossuth returned to Europe, empty-handed and embittered, without the men, material and money which he had hoped to get from the American Government. Henry Clay had explained to him that we had a foreign policy which forbade interference in the affairs of other countries. Kossuth and those Americans profoundly devoted to his cause suffered the same disillusion which is the lot of the Zionists today.

The Zionist cause, to be sure, is not an exact parallel to that of Kossuth. But the American sympathy for that cause is of the same general character as that manifested often during the past one hundred and fifty years for various oppressed nationalities. A long list could be compiled of all the racial pressure groups — Irish, Poles, Armenians, Chinese, etc.—which have drawn the support of other Americans in their efforts to obtain liberation for the lands from which they emigrated.

This meddling in foreign quarrels has been the despair of those who have aspired to create a truly American foreign policy. Often Americans who headed committees for the freedom of this or that nationality seemed like that Mrs. Jellyby in *Bleak House* who left her home in disorder to go forth and battle for the oppressed Africans.

Impracticable or not, the interest of Americans in such causes must be recognized as a part of the great tradition of American idealism. Despite the charges that Jewish money and votes have dictated our policy toward Palestine, there is indeed an altruistic impulse behind White House declarations for a Jewish State in Palestine. No human being could remain insensitive to the recent sufferings of the Jews in Europe nor to their desire to emigrate. Moreover, the tragedy and romance of the Jewish epic has quite naturally captured the American imagination.

II

But the Palestine imbroglio is actually not at all in the same category as the nationalist causes which have attracted American sympathy in the past. It is perhaps politically profitable to portray the Palestine story as a fight between Jews and the British Empire. But the American attitude might be drastically modified if it were generally realized that a decisive factor in the problem has been largely ignored.

When Jews after the last war began to flock to Palestine, they found it inhabited, not by aboriginal tribes of small numbers and negligible cohesion, but by a talented people who had lived in Palestine for two thousand years, with roots deep in the soil to which they were strongly attached, with a history, literature, art and culture worthy of respect. It was the Jews' misfortune that the Arabs who lived in Palestine had begun to awake, nationally and culturally, after centuries of Turkish rule. "Revolt in the Desert" was recognized and fostered at first by the British. A number of Arab States, of varying degrees of independence, arose after the last war. Their existence as States was inspiration for Arab nationalism in Palestine resulting in Arab outbreaks both against the British and Jews, notably in 1928 and 1936.

Jewish immigration has aroused the opposition of Palestine Arabs because it is a threat to their national survival, not because it is Jewish. The Arabs would as stubbornly oppose the incursion of five hundred thousand Italians or Frenchmen. The Arab reaction is based on the desire for freedom from foreign control, and "self-determination." This Wilsonian principle, it should be remembered, is the accepted political expression of our traditional sympathy for foreign nationalist causes.

The fact is that Zionism, as many Jews now admit, is a form of political nationalism. But it is more than that. Because of the involved political and territorial circumstances which Zionists had to exploit, this budding nationalism developed at the start as a queer kind of imperialism. Here is a unique case of a people, dispersed for centuries, returning to re-conquer their homeland. But the fact of conquest definitely places the undertaking in the category of imperialism.

Zionists had to erect their projected political state on the unsound moral foundation of the expropriation of a native people. The little imperialism was fostered at first by the greater imperialism of the British Empire. No longer a fledgling, the Zionist imperialism now challenges the original sponsor, without which it could not have arisen and probably cannot indefinitely exist.

There are only a handful of Beirut College graduates in America to tell this story, and their voices are lost amid opposing arguments. There are no Arab votes to make Congressmen and the Administration listen. On the other hand, Zionists play an important and brilliant part in American intellectual life and they have numerous well-financed organizations.

III

Zionist nationalism started pick-a-back on British imperialism. There is no evidence for accusations that the British agreed to the Balfour Declaration of 1917 so as to win over Jewish sentiment in the United States, and thereby help to bring this country into the war. But, as headquarters of Zionism had been Berlin, and as it was feared Germany would persuade Turkey to give Jews a national home in Palestine, both Britain and France were by no means averse to a counter maneuver. There is little doubt that Palestine's importance to the Suez Canal and the British lifeline to the East was a primary consideration. These circumstances shaped the imperialist development of Zionism.

The first steps were hesitant, much to the credit of the Jews. The Jewish community of Great Britain was actually opposed to the Balfour Declaration. The community's leaders were in favor of "cultural Zionism," the making of Palestine into a *spiritual* center for Jewish thought and culture; but they wanted none of any Zionist political state there or elsewhere, nor of any special political rights for Jews. Their case was stated in a very outspoken letter to the London *Times*, May 24, 1917, signed by David L. Alexander, president of the Board of Deputies of British Jews, and Claude G.

Montefiore, president of the Anglo-Jewish Association — the two most powerful British Jewish organizations. It said in part that the British Jews feared a Jewish political state in Palestine would "have the effect throughout the world of stamping the Jews as strangers in their native lands, and of undermining their hard-won position as citizens and nationals of those lands." This letter displayed much foresight.

It would be a mistake to think that American Jews are less prescient. The leading article in the August number of *Commentary*, a new Jewish intellectual magazine which takes a critical attitude toward political Zionism, is entitled "Nationalism Is the Enemy." Its author, Ernest Munz, points out that political Zionism is nationalism. "Zionism was a true offspring of the combination of nationalism and neo-romanticism that characterized the Nineteenth Century." Munz concludes: "the time has come (for the Jews) to fight political nationalism *uncompromisingly and on principle*, inside Jewish life, as well as outside."

IV

This spirit has been otherwise expressed on the political plane by the rise of the Council for Judaism, a Jewish anti-Zionist organization, fighting in the "battle of committees." Indeed some disintegration of the Zionist front seems in progress, with many Jews and Zionist organizations moved to reconsideration of Zionism since the King David Hotel bombing outrage. Some of this revolt of American Jews against orthodox Zionism may derive from the thinking of such organs as *Commentary*. But the American Jewish community is also increasingly aware of the developing world struggle for power. As Americans, they have begun to sense a contradiction between their pro-Zionist inclinations and the muddled outlines of American power politics.

Russia's expansionism has split Big Three harmony and thrown Britain and the United States into a *de facto* alliance. The developing struggle between the two sides has few points of friction more dangerous than that of the Near East. Russia is strenuously courting the Arabs in that area; and Britain is rebuilding its fences among the Arab States. Zionism has become a tragic card in this furious diplomatic game.

Republican politicos may think it smart work to beat the Zionist drum in an effort to outbid Democrats for the Bronx vote. They are unwittingly tinkering with great and dangerous forces. For the new Arab movement is a part of the great Moslem world, with three hundred million followers spread over Asia and Africa.

That part of the American dream which looks to a "new Jerusalem" may suffer a terrible disillusion in the process of forcing a Jewish state in Palestine. Only a free and peaceful solution, satisfactory to Arab and Jew alike, can provide a sound basis for the future of this area. America can play a constructive role not only by clarifying the issue, but also by refraining from irresponsible interference.

The American dream of a free Jewish Palestine may well be more than slightly out of repair by the time the politicians and newspaper impresarios turn their hands to other topics. It is not for Gentiles to lecture Jews. But Gentiles should stop trying to exploit Jewish voters and readers for election and circulation purposes. In the sensible words of Judge Proskauer, "now is the time for neither bomb nor bombast." *Human Events*

Thank God For What He Is

A Thanksgiving Sermon by Leonard R. Hall

"In everything give thanks; for this is the will of God in Christ Jesus for you." (I Thessalonians 5:18)

A year ago, Thanksgiving held renewed hope for humanity. During the months following people have become gradually disillusioned. In place of a post-war era of peace, prosperity, and satisfaction, there has been a continuous war of words and strife around the world, as well as a paralyzing struggle in the industrial and economic situations at home, all of which has driven millions of people to new depths of fear and pessimism.

We are like children with measles who must remain in bed with the shades drawn. No matter how luxurious the surroundings, how wonderful the care, his only thoughts are on the fact that he is shut up, and not allowed to play. So we, afraid of the future, continuously pointing at the blunders of our leaders, cower in our little beds because our faith in God is not big enough to send us out with resolution to face the tremendous problems of our day.

Surely this is a time to put our minds on the positive assets of our condition. If we think we have nothing for which to be thankful, it can only be because our minds are too bogged down in the confusions of the world about us. It means that we must lift our eyes once again to the God who is our Maker, for the truth is that we have become too earth-bound ourselves to point the way to a better world.

As we read of the troubles of early Christians, such as Paul, our own troubles vanish. Stoned and left for dead, flogged many times, driven out of cities, scorned by men, Paul wrote to the Thessalonians: "Rejoice always; pray without ceasing; in everything give thanks; for this is the will of God."

In the first place, we should not thank God for what *we have*, so much as for what *He is*. Of course it is right to thank him for the usual blessings of life. We in America should thank Him unceasingly for the good gifts of the earth—the abundant crops, for life itself, for the great heritage which is ours, for the preservation of our freedom, and even more for our friends and loved ones. But the point here is simply that we can not adequately praise God for all these things, unless we *know God*, and have experienced his reality in our own lives.

In this day of pessimism and despair we can only give God unreserved praise if we have a vital and living faith in his works, his power, his purposes for us, and his ability to triumph over the evil forces of prejudice, hatred and revenge that seem so prevalent. God is, after all, the supreme intelligence of the universe. The words of Martin Luther still ring true:

"Let goods and kindred go,
This mortal life also;
The body they may kill
God's truth abideth still,
His kingdom is forever."

If we really believe this, there will be no room for cynicism, defeatism, or frustration. There can be only a prayer of thanksgiving, and a renewed dedication of ourselves to the task of living and witnessing to the eternal truths of God as they apply to the everyday problems of life.

Thanksgiving, in the second place, is primarily a religious observance which should be spent in prayer and worship, rather than in self-indulgence and superficial celebration. It should be a time of soul searching, asking God whether we really deserve these blessings and whether we have multiplied them like the fishes and loaves, or wasted them along with the lost talents.

If thanksgiving becomes real worship to us, our self-complacency will disappear as we catch sight of the true nature of God as revealed by Jesus when He said: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matthew 5:44-45.

As we contemplate the impartial love of God for all his children, it must drive us to a deep and abiding humility. Fear and complacency, alike, are gone as we

realize how little we have done to deserve our blessings. As we partake of the Thanksgiving meal we might well hesitate, thinking of the millions of God's children—brothers and sisters of the human family, who will spend this day begging or starving or shivering in the cold, as on any other day of the year.

It reminds one of the Associated Press photo of the little girl sitting in the ruins of her bombed house, the sole surviving member of her family. To her a doll was life's most precious possession and she clutched it as she cried vainly for her mother and father.

Who would be so foolish as to suppose God would withhold His love from such a one? Yet how can he reach her except through someone who knows him already, and has a concern to share this experience? What a responsibility is ours when we thank God for our own abundance! "God has no hands but our hands." And those hands are meant to help "bind up the (spiritual and physical) wounds of the world."

In conclusion, there is a Psalm 67 that says: "Let all the world praise Him . . . That Thy way may be known upon the earth, Thy salvation among all the nations." Imagine for a moment what would happen if all the world would actually praise God! Possessions would mean nothing in comparison with the great joy received, so all would be shared with the poor; white people, black and brown and yellow people would claim each other as brothers and sisters; the immoral would be ashamed of their ways and become new creatures; conflicts and wars would cease; and the new spirit of understanding would result in a new world. The prayer, "Thy Kingdom come on earth," would at last be answered.

As we observe this Thanksgiving season then, let it not be in self-centered complacency, or superficial hypocrisy, but with a real knowledge of the God whom we thank, and a new determination to work humbly with him, that we may also know that he is working with us to "overcome the world." Let us thoughtfully and reverently, and with a mighty faith in the God whom we worship, "in everything give thanks; for this is the will of God in Christ Jesus for you."

The Missionary Spirit

By Irene Hoskins

THERE is an opportunity before us which we dare not miss. The world is spiritually impoverished and suffering tremendously as it reaps the harvest of what has been sown. In this age where our contacts with each other are so greatly increased, our opportunity is to sow the seeds of love, justice, good-will, peace, and to undergird the world with that philosophy of life which will cause men to live in the manner which will take away all occasion for war. As Christians we believe that this attitude is based on our discovery of God and of our fellowmen. If Christianity has any meaning to an individual it becomes his mission to open his life to God's will and share his understanding of God and man with others.

To speak of the mission of an individual Christian, the mission of the church, or the mission of the church *abroad* is one and the same, rooted in the same soil. The difference lies solely in the geographical location. Unfortunately, many consider them apart from each other, and some think man need not be concerned with the outside world. Others cannot conceive of being a Christian without having a sense of mission to all men. To decide that we have no mission outside of saving ourselves, and that our Christian responsibility extends no farther than to see that our own house is in order, is to pronounce a death sentence upon ourselves.

"The Quaker movement," says Henry T. Hodgkin, "was . . . in its essence, and from the very beginning, world-embracing in its scope. There could be no race of men, and no country, however remote, where God had not spoken, and where His voice could not be heard. It is a strange thing that this essentially universal doctrine has been urged as a reason for narrowing down the activities of the Society of Friends. It has been contended that, if God has already spoken to men, there is no need of human help in bringing to them the fuller light that shone in the face of Jesus Christ."[1]

He mentions two dangers of the earlier days which we should avoid: "—the undervaluing of the intellectual side, with the consequent disregard of education as a preparation for spiritual leadership, and the exclusiveness that tried to fence off the Society from undesirables, and that found its extreme form in disownment for 'marrying out.' When Friends began to care more for the purity of Quakerism than for the conversion of the world, their chance of universal service was thrown away, and they degenerated into a mere sect."[2]

We feel in these days that the strong missionary spirit which we once had is lost. How can we regain it? Does it come through intellectual processes or through a spiritual attitude, or both? What part does education play in recapturing a missionary spirit?

Henry T. Hodgkin suggests that both of these aspects are important. "Intellectual stagnation," he says, "is almost as serious as spiritual stagnation, and is often the father of it . . . The mind as well as the heart needs an enlarging experience."[3]

His concluding remarks on these two important elements are worthy of our careful consideration. "Enthusiasm without education must lead, sooner or later, to fanaticism and error. It is, of course, equally true that education without a development in the knowledge of God, and loyalty to His will, may lead to the parched wastes of intellectualism, where the missionary spirit can never flourish. It is not, however, the growth of the educational element, but the failure to recognize the need of growth on the other side that is really to blame. By thinking of the soul as reaching maturity in one sudden moment of illumination, while the mind, we suppose, must climb laboriously to the mount of vision, we have created an atmosphere that ultimately destroys the missionary spirit. The fault lies in thinking not too much of the development of the mind, but too little of that of the soul. *The recapture of the missionary spirit is not to be attained by any process of 'readjusting the balance,' but by simply turning our hearts again with eagerness towards the search for the living God.*"[4]

In this last sentence we have the key to any religious movement. When we come to the place where the movement ceases to carry itself and we have to devise ways of perpetuating it—plan, use strategy, develop large programs, we must acknowledge that this is an effort to regain something which has been lost.

Today we are so conditioned that it is extremely difficult to turn "our hearts again with eagerness towards the search for the living God" and get the results which we expect. We talk much of seeking God's will, but many seek half-heartedly and others hope that his will doesn't demand too much of them.

Surely an eager search for God is the answer, but to plan, to educate, to do all that is possible in bringing about those conditions which might help to develop a sense of mission in every individual is a way of preparing the soil.

Unless we can truly discover God and our fellowmen, we will be unable to meet the opportunity referred to in the first paragraph of this article.

Note: In a later issue of THE AMERICAN FRIEND there will be suggestions for individuals and groups for building communities which are more Christian mission-minded.

1 Henry T. Hodgkin, *The Missionary Spirit and the Present Opportunity*, p. 48.
2 Ibid, p. 49
3 Ibid, p. 57, 58.
4 Ibid, p. 58, 59.

War, An Impossible Alternative

By Albert Small

A study of the nature of war gives the realist an essential foundation of facts for his philosophy. In a given situation, such as the murders at Pearl Harbor, some of us choose to follow the logic of so-called "military necessity," and others choose to act on Christian principles. A militarist is here defined as one who acts on military principles. A Christian, fully informed and devoted, is one who acts on Christian principles. By the term "military necessity" will be meant the use of the best means known to military experts of obtaining strategic advantage, of retaliating, or of winning a military victory. Acting on "military necessity" means acting on the logic of war.

It is the purpose of this article to illustrate from actual situations the military principles upon which war proceeds and to show some of the consequences of choosing to follow the logic of war.

The Fundamental Principle of War

A Christian, or any person of good will who chooses to act under military command in times of war, seldom realizes the character of the principles and practices to which he commits his life. If the enemy in times of war uses poisonous gas or drops bombs from air planes, we must resort to the same weapons or do something still more effective.

The aim is to return to the enemy a greater measure of evil than he has visited upon us. Conduct based upon such a principle must assume that the end justifies the means and that might makes right. It is action based upon the law of the wild desert tribes—the law of retaliation and revenge. It is the law of so-called "military necessity." Our thinking on this subject begins with the fundamental proposition that military force must be met competitively with equal or with superior force.

Force Goes Farther than Anticipated

If our Christian soldier is going to act on such a principle, what are the practical consequences? Since he has consented to meeting military force with superior force, if he desires to be an efficient soldier, he will find that he must follow his principle logically wherever it may lead. The causes of the unforseen consequences are not alone those few men who first put the force into motion; the causes are the men who help keep it in motion. Our Christian soldier then soon finds that he shares with others the responsibility of being the cause of this military force going farther than was originally anticipated and increasing competitively in destructiveness.

Our Christian having committed his life to a principle which leads to more and more destructiveness, must give up the idea that his weapons are merely defensive. Successful war must be waged aggressively. "Only the offensive wins," said our "Infantry Drill Regulations." "The offensive is the best defensive," says Captain Mahan. Our "follower of Christ," acting on the logic of war, must meet blow with blow, vengeance with vengeance, offense with counter-offense. He must, therefore, in cooperation with others, and with increasing momentum, become an aggressive offender.

Having become an aggressor, our Christian is now prepared to go a step further in his military thinking. He must be willing to yield unquestioning obedience to his military masters; for it is they who know best what the "necessities" are. When generals at council are deciding whether or not a "necessity" exists, they are not discussing a question of ethics or of international law.

In both World Wars I and II, military thinking advanced logically from familiar practices to new tactics still more effective and aggressive. In 1914, England was using her economic and military power to starve Germany into submission. Our Secretary of State strongly protested that Great Britain was disregarding our rights as neutrals when she seized our vessels carrying stocks of corn and flour to the German Government. But why expect the British Empire, trying to starve Germany, to respect the law of nations?

What was Germany's response? There was only one course of action consistent with military "necessity." Germany wished to do to England what England was trying to do to her. She might be able to starve England into submission if she could cut off world commerce from the British Isles. This could be done only by the use of submarines. "To hasten the end of the war," they said, and thus "preserve on both sides the lives of thousands of brave soldiers," Germany adopted what we called the policy of unlimited submarine warfare." Instead of hastening the end of the war, Germany's policy spurred England to still greater efforts to combat the submarine menace. Germany's new policy inevitably prolonged the war and caused the death of millions of "brave soldiers on both sides." German submarines sank both British and neutral vessels without warning. Thus, Germany, like England, violated the law of nations.

We, too, are now committed to the same unlimited use of submarines, that ruthless weapon of grim starvation.

Becoming Militarized

In August, 1914, President Wilson, in reply to the Pope's peace proposal, declared that, "No peace can rest securely upon . . . vindictive action of any sort, or any kind of revenge or deliberate injury." We "desire no reprisal upon the German people." Only three months later the mind of the President had yielded to the force of military logic. Speaking at a labor convention in Baltimore, he said that we were committed to using "force, force to the utmost, force without stint or limit." (Emphasis added). We, too, had become Prussianized—the very evil we were fighting to end.

In pursuance of our new military policy, the American and other Allied armies dropped bombs from air craft, used poisonous gas, three times violated the neutrality of Greece, invaded the neutral territory of Russia and resorted to other war practices which had been condemned by Hague Conferences and made illegal between the signatory powers.

In World War I our propagandists capitalized the fact that Germans dropped bombs on hospitals. "Yes, but we did the same thing," thunders back a veteran air-man of World War I. In that war we spared the lives of seamen swimming to shore or escaping in life boats from sinking ships. In World War II our camera man stood behind our air plane gunner and snapped the enemy victims in the waters below while our gunners strafed them. The public was shown the news reel. Several months later an American newspaper described Japanese doing the same thing to *our* soldiers and the headline labeled it "A Jap Atrocity." In World War I there was a vague notion that non-combatants should be exempt from attack. But go decency with the winds! The civilian populations of London and Berlin in World Wars I and II must be bombed in order to break their morale and to keep them from producing food and bombs.

To What Extremes

Near the beginning of World War II, Germany bombed Coventry, England, killing, without discrimination, men, women, and children. From England and the United States came strong protests. We said, "Only military objectives should be bombed." In answer to such criticisms, Hitler defended his act on the ground that "the will to war" is itself a justifiable military objective. We pressed the point that it was a shocking offense against the moral standards of civilized man. Before the war was over, however, we adopted Hitler's principles and policies and proceeded to bomb indiscriminately men, women, and children living in the cities of Germany and

Japan in order to destroy their will to war.

Logically, that is the thing to expect. "We out-brute the brute," said an American officer. Yes, officer, so does the brute. But it multiplies the evil, officer.

Our Christian militarist, then, born in a Christian home, brought up in a Christian environment, an apostle of Christian principles and ideals, now in the fight to win, following the logic of war, adds new offenses of his own, provokes the enemy to still more terrible measures of retaliation, shares the responsibility of increasing the evils, and prolongs the miseries of the war. He meets slaughter with slaughter. Our "follower of Christ," instead of returning good for evil, becomes painfully aware that if he is to be an efficient warrior he must be prepared to sweep aside considerations of morality and humanity and go to ever greater extremes of cruelty.

WHAT HAPPENS TO CONSCIENCE?

Go blind to mercy! Treat the enemy as of but little or no value! Become competitively more and more brutal! Does not such conduct have a damaging effect upon conscience?

Here is the testimony of three soldiers concerning their job of killing:

A Scotchman, writing home two days before he met his own death in battle, said, "One feels that something is wrong when a man lies behind a child's grave to shoot at a bearded German, who has probably got a family anxiously waiting his return home . . . It was a miserable day."

An American soldier who fought on a foreign shore in the present war was awarded a medal for an outstanding military achievement. "But," he said, "I am not proud of the honor."

Another American described for the United Press "How it feels to kill a man." ". . . one feels like a murderer . . . then a wave of remorse came over me—it was the 'thou shalt not kill' that is buried deep in every sound man's mind and heart . . . But that night after I had crawled into my mud hut to sleep, I didn't dare to think of the women and children whose hearts had been hit by that machine gun fire . . . Killing was our job, with little science and less chivalry. When my chance came I got out . . . I quit because it was living hell."

These stories in a way are complimentary to the men in arms. They reveal a fine and noble element in their natures which rebels at killing. "There is something of God in every man." But these stories reveal a consciousness of guilt. Here the spiritual consequences are tragic. Can a human being do a thing that he knows is wrong, deliberately do it again and again, and continue to be as sensitive to right and wrong as he was before? Will not yielding one's life to the principle that force must be met with superior force, ignoring considerations of morality and humanity and going to ever greater extremes of cruelty, have a damaging effect upon his later life?

With that spark of God in the human soul burned to a feeble ember, is not decadence to be expected? War is the great destroyer of our standards. Those fine qualities of justice and mercy, a tender regard for the rights and feelings of others, a careful concern for the means we employ, a fine sense of propriety, a wholesome valuation upon "the least of these my brethren," altruism, morality, and decency, fairness and reasonableness suffer from war and begin to fade from our lives. These are the qualities which Christians and others have been building up through the centuries. These are the qualities which distinguish the civilized man from the brute.

If war has such consequences, Napoleon was right. "War," he says, "is the business of barbarians."

WAR, AN IMPOSSIBLE ALTERNATIVE

The Christian realist or the cultural realist, if you like, repudiates the whole war system as an impossible alternative because he knows the logic of war. No true Christian and no non-Christian with an enlightened conscience can afford to assume the responsibility of placing a part of his income and the influence of his life on the side of war.

FLANNER HOUSE

A new building, which will house a medical clinic and home economics laboratory, has been completed and equipped at Flanner House in Indianapolis. It was ready for occupancy in October. The medical services will include maternity care, and dental and X-ray services for the residents of the Flanner House area. The clinic is said to be one of the most modern and efficient in the United States. In the home economics laboratory, girls will be taught cooking, sewing and other home crafts.

Like the other projects of Flanner House, the new health and home economics clinics are designed to help the Negro community in Indianapolis to improve their standard of living through their own efforts, and to help them acquire the necessary tools for living a satisfactory life, economically, culturally, and socially.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

I JOHN 3:17

FRIEND TO FRIEND

In London, Hans Albrecht gave us the names of about a dozen German Friends in separate localities, each of whom he believed would be a dependable distributor of relief packages from individual Friends or Meetings in America intended for Friends in Germany.

Parcels containing non-perishable food, soap (not chip or flake) sewing materials, used clothing, etc., would be most acceptable. These can be sent to designated persons in various zones who will see that they are repacked and sent to individual Friends according to their needs.

About ninety Friends live in Berlin, and the Russian Zone. Parcels cannot be sent directly to the Russian Zone but can be sent to a certain Friend in Berlin who will repack into small parcels for Friends living in the Russian Zone in Berlin and elsewhere. About sixty Friends are in the British Zone. Four Friends in various cities in this area will make the necessary distribution. There are also sixty Friends in the American Zone. Six Friends will distribute through this area. There are about twelve Friends in the French Zone.

Esther Rhoads, who is now in Japan, requests similar relief for Friends there. There are many details of each case to consider. Bulk relief is the most economical, but surely, as members of the Society of Friends we do have a particular responsibility toward our fellow members in need.

Correspondence and the sending of packages should be direct from an individual or Meeting in this country to the individual abroad. It is hardly practicable for the Registration Desk to do more than maintain an index to try to avoid overlapping or neglect of Friends in some areas.

An individual, who for himself or representing a Meeting in the United States, would like to become responsible for correspondence and packages to a Friend in Germany should write for such a name to:

Eleanor Stabler Clarke,
American Friends Service Committee
20 S. 12th Street
Philadelphia 7, Pennsylvania

Anyone who would like to send packages to a Friend in Japan or participate in bulk shipments if these are arranged later, should address:

Friends Mission Board
304 Arch Street
Philadelphia 6, Pennsylvania

J. PASSMORE, and
ANNA GRISCOM ELKINTON,
Moylan, Pennslyvania

FRIENDS CONFERENCE ON EDUCATION

Friends of the Five Years Meeting will look forward with much interest to the report that will be forthcoming from the Conference on Education to be held at Earlham College, Richmond, Indiana, November 21-23, 1946. The program will begin on Thursday morning, November 21, at 9:30, and will conclude with an address by Byron S. Hollingshead, president of Coe College on Saturday evening. Other educators who are to contribute to the program will be Thomas E. Jones, George Walton, Howard Brinton, Gilbert White, John Allen, Richard H. McFeeley, and David Henley. John W. Nason, president of Swarthmore College, will speak at the meeting for worship at eleven o'clock on Thursday.

DESTROYING PREJUDICE

Everyone can help to make America a united country—and thus a strong country. Here are some suggestions:

1. Be a loyal Christian. Love God most of all and honor him by loving your neighbors. Pray for your neighbors—serve them—seek their eternal welfare.

2. Be a good neighbor. As a good neighbor, you'll help your friends recognize and rid themselves of poisonous and divisive misconceptions. Simply by knowing people, by learning to respect them for the men and women they are, regardless of creed or race or color, you'll learn the good and the true . . . thereby displanting all misunderstandings and envy, and all shreds of unseeing, unreasoning, unholy hatreds.

3. Refuse to spread lies and rumors about people of a different race or religion. The enemies of our unity try in every possible way to make us all hate our neighbors and so betray our Christian faith. If they succeed, we shall be a divided nation. If they fail, we shall be a united nation. Stop those who would divide us by refusing to repeat their lies and rumors.

4. Keep your children's minds free of prejudice. You want your children to be loved, not hated. Therefore you will teach them to love those with whom they come in contact. You will educate their minds to reject any suggestion that they must shun or jeer at any other child who doesn't happen to go to your church—whether he be Catholic, Protestant, or Jewish. You must see that your children are good citizens of America—good citizens of the world.

5. Realize that men must be evaluated as individuals—not as members of groups. Remember it is not for us to estimate men by color, race, creed, or national origin, but by the character of their lives—alone.

6. Encourage employers and employees to avoid discrimination. If you are an employer, remember that the man who applies for the job is an American.

WILLIAM C. KERNAN

OPEN LETTER

Committee for Amnesty
5 Beekman Street, Room 1029
New York 7, New York

October 22, 1946

Now that the Army has declared a draft holiday and it is virtually certain that the Selective Service Act will be suspended until it expires on March 31, 1947, it would seem that no excuse remains for keeping conscientious objectors charged with violation of the Act in prison. Yet at the moment of writing about a thousand still remain in the federal jails, the great majority of them Jehovah's Witnesses.

Furthermore, the five or more thousand who have been released are still branded as felons and consequently deprived of important civil rights in many states and barred from the professions. A Presidential amnesty to all objectors to war and conscription is the one way promptly and comprehensively to remedy this situation.

The Committee for Amnesty, 5 Beekman Street, New York 7, New York, calls on all who believe in democracy and religious freedom *during Thanksgiving week* to wire or write the President and Attorney General Tom Clark to proclaim a Christmas Amnesty. We hope that all who read this letter will act upon this suggestion and will call on their relatives, friends, neighbors, associates, and all their churches, clubs, unions, and other organizations to do likewise.

We hope also that prayers for amnesty may be included in the Advent devotions of all Christian people.

DOROTHY CANFIELD FISHER,
A. J. MUSTE

BIBLE READING EMPHASIZED

The American Bible Society's third annual Worldwide Bible Reading Project will be held this year from Thanksgiving, November 28, to Christmas, it was announced. Purpose of the program will be to interest individuals throughout the world in reading identical Bible selections daily between the two holidays. Twenty-eight selected Bible readings printed on bookmarks have been prepared for distribution during the month-long campaign. Last year, according to the Bible Society, twenty million markers were distributed. High point of the observance will be Universal Bible Sunday, December 8. Special packets for the observance of Bible Sunday have been mailed to one hundred and fifteen thousand clergymen, it was announced.

THE DEVOTIONAL LIFE

Selections by ESTHER LITTLER

THE DAYS OF OUR YEARS

And He hath changed, and doth change thy spirit daily; though it be as the shooting up of the corn, whose growth cannot be discerned at present by the most observing eye, but it is very manifest afterwards that it hath grown.

ISAAC E. PENINGTON

* * * *

It is the eternal in books that makes them our friends and teachers—the paragraphs, the verses, that grip memory and ring down the years like bells, or call like bugles, or sound like trumpets; words of vision that open to us undying things and fix our eyes upon them. We are not here, they tell us, for trivial purposes. We are hear to prove to angels and to men

That life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use.

We are not here to be overcome, but to rise unvanquished after every knockout blow, and laugh the laugh of faith, not fear.

AMY CARMICHAEL

* * * *

Not for one single day
Can I discern my way,
But this I surely know—
Who gives the day
Will show the way,
So I securely go!

JOHN OXENHAM

Used by the permission of the publishers, American Tract Society, New York, N. Y.

* * * *

Each day will have much in it that you will meet either in the spirit of the tomb, or in the spirit of Resurrection. Deliberately choose the one and reject the other.

—Anonymous

* * * *

Since I have come a little way upon the path, there is no such thing as a "bother" or an inconvenient season in my day. I can know that any given minute of a *committed day* I am exactly where He has placed me, doing the work, seeing the people, saying the word, thinking the thought, dreaming the dream which may be His will concerning me at that minute. The condition of truth in this lies in the extent of the commitment. We cannot stand upon His promises until we have fulfilled His premises.

MARY WELCH

From *Reckoning at Dusk*, by permission of the McAlester Park Publishing Company.

Before this renewal (Romans 12:2) each day and each hour of the day and each knock at the door and each letter that we open becomes alive with the adventure into which we are being once more drawn. Our plans, our friendships, our time, the disposal of our money, our work are no longer settled as they once were settled but are now open to direction. Instead of being locked to our conventional occupations we may be open to consider revising our plans to respond to some call of urgent need. Most of us will not be led necessarily to do radically different things but to do all that we do differently.

DOUGLAS V. STEERE

* * * *

Learn that each day must be lived in His power, and in the consciousness of His presence, even if the thrill of joy seems to be absent. Remember that if sometimes there seems a shadow on your lives—it is not the withdrawal of His presence. It is His shadow as He stands between you and your foes.

Even with your nearest and dearest there are the quiet days. You do not doubt *their* love because you do not hear their laughter, and feel a thrill of joy at their nearness.

The quiet grey days are the days for duty. Work in the calm certainty that He is with you.

—Anonymous

* * * *

Walk with Him all the day long, and wait for Him all the night season . . . Take the yoke, the cross, the contrariety of Jesus upon your spirits daily; that that may be worn out which hinders the unity, and so, ye may feel your King and Savior exalted upon His throne in your hearts; this is your rest, peace, life, kingdom, and crown forever . . . Take up from *His* nature what is contrary to *thy* nature.

ISAAC E. PENINGTON

* * * *

Without Him, Lover of all lovers, life is dust. With Him it is like the rivers that run among the hills, fulfilled with perpetual surprises. He who knows his Lord as Savior and King is taken, as old Richard Rolle declares, into a marvelous mirth, so that he as it were sings his prayers without notes. Life is battle—yes, but it is music. It knows the thrill of brave music, the depths and heights of music. It is *life*, not stagnation. Oh, taste and see that the Lord is good. Blessed (happy, very happy) is the man that trusteth in Him.

AMY CARMICHAEL

He stands between the years. The light of His presence is flung across the year to come—the radiance of the Sun of Righteousness. Backward, over the past year, is His shadow thrown, hiding trouble and sorrow and disappointment.

Dwell not on the past—only on the present. Only use the past as the trees use His Sunlight to absorb it, to make from it in after days the warming fire-rays. So store only the blessings from Him, the Light of the world.

—Anonymous

* * * *

But thou must join in with the beginnings of life, and be exercised with the day of small things, before thou meet with great things, wherein is the clearness and satisfaction of the soul. The rest is at noonday; but the travels begin at the breakings of day, wherein are but glimmerings, or little light, wherein the discovery of good and evil are not so manifest and certain, yet *there* must the traveler begin to travel, and in his faithful travels (in much fear and trembling, lest he should err) the light will break in upon him more and more.

ISAAC E. PENINGTON

* * * *

So teach us to number our days,
That we may get us a heart of wisdom.

PLYMOUTH IN A WINTER STORM

The sea was one mad whirl of foam
Along the rocky Plymouth shore;
The mists hung like a sable dome
Above the pounding breakers' roar.

No magic rainbow here could form
Within these showers of savage spray;
No voice could penetrate this storm
Whose fury stopped the ears of day.

The wind went whistling through the leaves;
Each tree bent moaning in the rain,
As a fisherwoman weeps and grieves
For one who'll not come home again.

My eyes went dim with solemn thought:
I saw a ghost-ship on the sea,
And marvelled at the men who wrought
On this hard ground such destiny.

Men who believed in solemn things,
Who ventured greatly for their faith,
Uncowed before the might of kings,
Unshaken by the fear of death!

I thought of those who braved this coast,
This tangled wilderness of old;
And wondered if today could boast
Such men of tall heroic mould.

We do not eat the martyr's bread;
We do not feel the heart that bleeds;
We praise the valor of the dead
And fail to emulate their deeds.

New Mayflowers wait for Pilgrims brave
Who spurning subtle chains that bind
Will steer across the savage wave
To find a haven for mankind.

What gain is all the power we hold
If we forget the prisoned soul?
Not armèd might nor heaps of gold
But ampler spirit is our goal.

What use are all the goods we bear,
And what the worth of all our schemes,
Unless like them we greatly dare
The New World of our noblest dreams?

VINCENT GODFREY BURNS

MUST BEAUTY THEN BE LOST?

She saw only a bit of lace
To please a moment's whim;
I saw a weary back bowed down,
A pair of eyes grown dim.

He saw only the slender arch
That bridged the river's blue;
I saw the men who lost their lives
To make a dream come true.

Must beauty, then, be marred for me
Remembering the price?
Must loveliness be lost because
I sense the sacrifice?

Or is there in the sacrifice
That strives to reach its goal
An essence of the spirit
That can make all beauty whole?

MARY PENNINGTON PEARSON

EARLHAM HOST TO RURAL LIFE CONFERENCE

All Friends interested in rural problems, especially rural pastors and those engaged in rural professions, are cordially invited to attend the Fifth Annual Rural Life Conference to be held at Earlham College, December 12-14. This conference is sponsored jointly by the three historic peace churches and the Rural Life Association and will be a time of inspiration and fellowship.

The general theme of the conference will be, "What message do we have for these times?" In view of inflation, greed, boom-and-bust, what values have our church groups to offer? Registration on Thursday afternoon will be followed by dinner in the college dining room, with an address later in Carpenter Hall. Friday and Saturday will be devoted largely to sectional interest groups on the following topics: The Rural Church, Rural People and Education; Rebuilding the Rural Community—the Farm Family; and Cooperation in the small Community. Discussion leaders will include: Professor Edward Ziegler of Manchester College; Professor Leo R. Ward of Notre Dame's philosophy department, and author of *Nova Scotia* and *Ourselves, Inc.*; David Henley of the American Friends Service Committee; Reverend Roger Ortmayer, pastor and college professor at Alliance, Ohio; Eugene Smathers, community builder of Big Lick, Tennessee; Russell Hoy, rural pastor and author of *A Farm Home for the Country Preacher*; and others.

On Friday evening, Professor Edward Ziegler will be the speaker at an open meeting, on the topic of, "The Work of the Rural Church." Professor Ziegler considers this conference so significant that he is bringing a number of his students along with him. It is supposed that Earlham students desiring to attend the sessions of this conference will be excused from their classes in order to do so.

All meals will be served in the college dining room, and overnight accommodations will be found at nominal cost in the homes of Friends near-by. Reservations may be secured by writing the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana. Final program announcements will be carried in this paper as soon as available. The annual business meeting of the Rural Life Association will be held at 2:00 p. m., December 14. Election of officers and Board of Directors will be held at that time.

"To those who contend that we should guard this secret (atomic), we must, I believe, reply that, on the contrary, the safest course is to guard against its being a secret anywhere."

WALTER LIPPMANN

For Younger Young Friends

THANKSGIVING SHARING

BY ELLEN REECE

Thanksgiving Day is near. What a gallery of pictures is opened to our minds and hearts as we recall other celebrations of this day. For it is "over the river and through the wood, to Grandfather's house we go." It is home-coming day, when families make special effort to be together around the family table, enjoying the feast of good things, and the exchange of friendly conversation. These occasions are precious to both young and old and send us back to the tasks of everyday living the richer for the experiences of this day.

One thing that we can all be thankful for is the fact that in our country a day is set aside each year by presidential proclamation for giving thanks, and acknowledging God as the giver of every good and perfect gift. If at this Thanksgiving time we are content to count our personal blessings, are we not guilty of a degree of selfishness? Not that we should be unmindful of what it means to have families reunited, to possess the priceless gift of good health, and the comforts of life which are still ours, but how often we hear the expression, "think of the things we have to enjoy, that so many people in the world do not possess." Can we let it go at that? Is there not something that should be done about it?

We are not asked to deprive ourselves of that which is necessary to our well-being. But if we feel that the abundance that we are enjoying is more than our share when so many are starving, there are many channels today through which we may divide our abundance with these others. In the war-torn countries where food can be supplied to meet subsistence levels only, what a thrill it would be if through our special gifts each family could have something extra as our Thanksgiving treat! May we not on this day of Thanksgiving, 1946, share as far as possible "these things that so many people do not have?"

As we build our altars to God, as did Jacob of old, let each stone be a special subject of thanksgiving. We shall include our families, our friends, our homes, food, clothing, freedom from the devastation of war, freedom of worship, opportunity to use our talents. One can build on and on. When we look upon this impressive structure and offer our thanks, may we not seal our acknowledgment of these blessings with a vow of service? Some one needs a friend. Are we willing to be that friend? In our sharing let us include the gifts of the spirit—love, understanding, forbearance, forgiveness, patience, courage, faith. For only as we follow in the footsteps of the Master, going about doing good wherever we can, have we reason to hope that our songs of thanksgiving will be pleasing to our Maker.

YOUNG FRIENDS CONCERN

Young Friends of Fairmount, Indiana, Quarterly Meeting are concerned for the social issues. At a recent meeting, held at Little Ridge Friends Meeting, on September 20, they issued a report bearing chiefly on movies. An excerpt from this report follows:

"Try as you may, if you see such things as murder, divorce, and crime portrayed over and over and over, it soon becomes common to you and it doesn't seem half as bad as it once did. Then it is not long until you accept such things as entirely common and legitimate. While I was in college, I made a study of the book *Our Movie Made Children*, by James Forman. It was a very interesting but appalling study. The book contains many personal testimonies of criminals, convicts and delinquents, stating that their careers began with ideas that they got in the movies. The children of today spend their play-time imitating the things they see on the screen. Young people are imitating their favorite players in styles, actions and speech. We could almost say that the movie is "habit forming" when we see parents taking their children to the theater time after time when perhaps the money is needed for shoes or bread."

BETTY HAISLEY

CIVILIAN CONTROL OF ATOM

One resounding victory for the friends of peace was scored when passage of the McMahon bill in the closing days of the session of Congress assured civilian control of atomic energy. Despite last-minute efforts to increase military control in the House, the Senate version of the bill, with its strong civilian safeguards, prevailed. Dozens of private organizations cooperated to bring about this happy result. Raymond Wilson talked to some of our congressional anti-conscription friends who inclined toward military control of the atom. The voice of Friends was heard in this mighty and effective chorus.

Friends Committee on National Legislation.

DESK BIBLES AVAILABLE

If any small Meeting, unable to secure a desk Bible, will communicate with THE AMERICAN FRIEND, a channel has opened whereby this need may be met.

LITERATURE IN REVIEW

STANDARD AMERICAN PROTESTANTISM AMERICA PRAYS

BY NORMAN E. NYGAARD

W. A. Wilde Company, Boston, Mass. price, $2.25

The occasion for this review is a book entitled, *America Prays*, compiled by a popular devotional writer and minister, Norman E. Nygaard. This is a book consisting of a sermonette and a prayer for each day of the year and eight special occasions, written by three hundred and seventy-three Protestant ministers, including a handful of laymen. Such a book is not, of course, intended to be read through in a few days, and it is perhaps unfair to review it after such a treatment. Nevertheless the work is a significant one, if only for the reason that it provides a remarkable cross-section of what American Protestant leaders are thinking and saying. The selection might almost be a statistical sample; all but two states are represented, and every major denomination of "standard" Protestantism, roughly in proportion to its numbers — Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Christians, Lutherans, and so on. The less "respectable" churches are hardly represented at all, that is the Nazarenes, Church of God, Jehovah's Witnesses, etc. There are few "big names"; the book has been written for the most part by the average ministers of average churches, and therein lies its importance. Here we can see, in miniature, what the ordinary Protestant pulpit has to say.

It would be impossible for a book of three hundred and seventy-three authors not to have many good things in it. Nevertheless from the whole volume one cannot help catching a terrible sense of emptiness. As one reads page after page of kindly platitudes, comforting phrases, homely advice, gentle admonition, pleasant exegesis and wise homily, the sense of what is missing wholly overshadows the real virtue of what is present. What is missing is prophecy—the authentic note of immediate contact with a divine revelation for the times. The great virtue of the Protestant ministry—closeness to the people—is revealed here in the shape of its sinister counterpart—distance from God. One can hardly help being reminded of the four hundred comforting prophets of Ahab, proclaiming that in spite of everything all was well. Among these three hundred and seventy-three prophets one finds no Michaiah to speak the terrible news of Truth. One cannot help contrasting the essentially secondhand religion of these "devotions" with Philippe Vernier's meditations—so similar in form, yet every one bearing the prophetic mark of the divine presence.

This is an ancient tragedy, and it is tragedy rather than misdemeanor. One cannot blame a group of estimable men, dependent for their livelihood on the goodwill of their hearers, for not being prophets of the fiery Word. The purpose of the minister is to elevate men to God. It is his tragedy that he usually succeeds only in debasing God—or his picture of God—to man's standard, and sets up a comforting idol of the mind to protect both himself and his parishioners from the voice of eternal judgment. This is not to say that there is no comfort in the Eternal, nor that only those who proclaim the wrath are the true prophets. There is indeed an infinite comfort in the Lord, but it lies beyond the wrath, and it is the great error of false comforters that they try to establish flimsy tents of consolation on this side of the wrath. One sees this tragedy of well-intentioned debasement at its height, perhaps, in two of these "devotions" which describe God as a "Gold Star Father," in which a genuine desire to comfort the bereaved leads to a sickening vulgarization of the gospel of Christ.

In this whole book there is no direct mention of the crimes of Hiroshima and Nagasaki. There is no sense that America has fought a war without mercy and established a victory without justice. There is very little sense of the need for a thoroughgoing repentence, and only a hint here and there of any overhanging doom. There is little doubt that these soft preachments will be popular, for they are what people want to hear. But unless the true prophetic trumpet sounds once more through American Protestantism, one fears for its ultimate future.

I cannot refrain, even at the cost of seeming a little malicious, from quoting from the front page of the book, headed "Acknowledgments." "The editor and publisher wish to express their sincere thanks and appreciation to each and every one of the over three-hundred-and-seventy ministers and Christian laymen who have so generously and whole-heartedly contributed to this volume. A special note of thanks is also due to the Public Relations Office, Forest Lawn Memorial Park, Glendale, California; the Jackson Chamber of Commerce, Jackson, Mississippi; and the Dallas Chamber of Commerce, Dallas, Texas, who have so kindly supplied the beautiful jacket and end paper illustrations you find in your copy of *America Prays*." America Prays, indeed, but to whom? and for what?

KENNETH BOULDING

Seek righteousness, seek wisdom.
from ZEPHANIAH 2:3

"WITHOUT PREJUDICE"

A World War II conscientious objector has resigned as a teacher at the Marion, Virginia, high school on demand of the American Legion Smyth County Post No. 18, in a case which has aroused widespread condemnation of the Legion's actions from Virginia newspapers and the Virginia Council of Churches.

The conscientious objector, Evan Hollingsworth, resigned after a three-man committee of the Legion post had been instructed to draw up resolutions demanding his resignation "without prejudice." Hollingsworth's wife resigned as clerk of the school board, and after the board accepted Hollingsworth's resignation, Mayor B. L. Dickinson, of Marion, resigned as chairman of the board. Mayor Dickinson assailed the legality of any cancellation of a contract with a teacher "on the sole ground of the teacher's conscientious objection."

Drawing added attention to the case was the fact that Virginia's Lieutenant-Governor L. Preston Collins was one of the three members of the Legion committee assigned the task of preparing the resolutions demanding Hollingsworth's removal. The young teacher said it "was surprising that a man of Lieutenant-Governor Collin's political and legal experience would sign the statement which is in direct opposition to the Virginia ordinance of religious freedom."

Introducing a collection of Christmas cards more beautiful than any previous year, United Service to China, (formerly United China Relief), is presenting for sale a group of seven different reproductions of classic Chinese paintings. Proceeds from the sale of these cards will be translated by USC into educational, health and child care programs to help China help herself. Quantities of any one design may be ordered by the hundred for $8.00. All cards include matching envelopes. Write for cards, photographs or further information, to United Service to China, Inc., 1790 Broadway, New York 19, New York.

CONTRIBUTORS

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ALBERT SMALL—1478 Linden Avenue, Long Beach 6, California.

QUAKERDOM · AT · LARGE

Nathan Whittlesey, D.D., and Wellington Whittlesey, Ph.D., of Lindsey, California, have taken a year to serve as dean and principal at Kingswood School, Tate Springs, Tennessee, teaching Bible in the College Department.

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W. Bruce Hadley has accepted the position of Secretary to the Omaha Council of Churches, effective January 1. He has held a similar position in the Council of United Churches of St. Joseph County, South Bend.

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Twenty-eight schools in the United States have accepted affiliations with schools in France under the School Affiliation Service which is operated jointly by the AFSC and the Overseas Schools Committee of Boston. Of these twenty-eight schools, five are Friends' schools.

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Floyd A. Wilson and wife set sail for Bangkok, Siam, where Floyd Wilson has been assigned as a YMCA Service Secretary to help stem a rising tide of juvenile delinquency through a broad boys' work program. He is a Friend, the son of Perry A. Wilson, and attended Earlham College.

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At last one hundred and twenty-six bales of clothing, totaling eight tons, left the Pasadena warehouse yesterday on its way to Yokohama. Final shipping arrangements are all that remain to be cleared for the eight tons of clothing leaving the Pasadena warehouse during the coming month for China.

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Caroline and Helen Furbay, daughters of James and Ethel Furbay, of Des Moines, have been representing Friends at Grinnell College, where they carry music majors. They have helped in the holding of a Friends' Fellowship Group on the campus, under the leadership of John Scott Everton, dean of the chapel. They are both accomplished musicians.

* * * *

Members of the Wider Quaker Fellowship in New York Area have gathered at Friends Center in New York for a Friendly religious message. This year Douglas V. Steere of Haverford College will address the group on November 15, at 8:15, on the subject "Be Renewed in the Spirit of your minds." Ruth Brinton Perera, vice-chairman of the Fellowship Council, will welcome the group.

* * * *

Esther Rhoads has purchased in Japan $34,821.84 of surplus goods—dehydrated eggs, canned meats, jams, fats, blankets and clothing. Their distribution initiates the actual relief program of the AFSC in Japan. These first items will go to babies, children in institutions and to tubercular patients in hospitals. The distribution of these supplies precedes those which will arrive from the United States.

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Robert and Lyra Dann and daughter, Dorothy, of Corvallis, Oregon, are visiting Friends and Meetings in New Zealand, under the auspices of Friends World Committee. Three Sundays have been spent at Auckland Meeting. They have spent many evenings in homes and meetinghouses. They are moving south with the spring and plan to sail for Australia about December 1.

* * * *

Paul W. Johnson, formerly secretary of the Seattle office of the AFSC, has gone to Pasadena as secretary of the Southern California branch. He succeeds David E. Henley, who is now secretary of the Social-Industrial Section.

Par Danforth, who was formerly peace area secretary in Des Moines, has been appointed secretary of the Seattle office. George Willoughby, who was Par Danforth's associate in Des Moines, is acting secretary of that office.

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On October 18, the American Friends Service Committee received the Bronze Medal from the Government of France in token of appreciation for Quaker relief services during the war years and in the present period of reconstruction. Monsieur Robert Prigent, minister of population made the presentation in New York to Clarence E. Pickett, executive secretary of the American Friends Service Committee at a reception arranged by Martin De Marolles, French consul general, in the Rainbow Room of Rockefeller Center.

* * * *

A conference was held recently by the Friends, the Church of the Brethren and the Mennonites to explore what each group is doing in the way of peace education, and to discuss possibilities of cooperating in some way, especially in the preparation and distribution of literature. As a result of this conference, during the next month, the Mennonites will make a study of methods of peace education in the Sunday School; the Brethren will make a study of peace education at home, and the Friends will make a study of ways of carrying on peace education in the church or Meeting. The three groups will meet in one month and discuss their findings, and try to work out some methods of cooperation.

NEWS OF OUR MEETINGS

Carthage, Indiana, Friends Meeting gave their pastor and wife a two-weeks vacation which they spent visiting their daughter and husband, Dr. Fenton, in Centerville, Iowa. Murvel Garner of Earlham College filled the pulpit on October 20, and the members were asked to visit some other church the following Sunday.

* * * *

Homewood Friends in Baltimore are getting activities for the winter under way. The Young Friends of high school age held their first meeting on October 20, when they considered the relation of civil government and religious groups. A purposeful mid-week prayer service has a vital place in the life of the Meeting, and the Bible School is getting in full stride. Nella Crooks of Jamaica was a recent visitor in Baltimore.

* * * *

New London Quarterly Meeting, Western Yearly Meeting, was held in Russiaville on October 18. The meeting of Ministry and Oversight was given over to a helpful discussion of evangelism, five members of the Meeting participating, with Paul Reish as leader. Mary Hiatt of Georgetown, Illinois, Meeting spoke inspiringly at the Saturday morning session. The business meeting followed, while the junior meeting conducted their meeting in the basement. Burnie Cook, host pastor, presided at the Sunday evening service, when the speaker was Wilma Moon, pastor at Mt. Lebanon. Special music was rendered by Miss Burkett, soon to go as a missionary to South America. Frank Johnson, Quarterly Meeting superintendent, presided over the sessions.

* * * *

The home coming at Hopewell Friends Meeting, Vermilion Quarterly Meeting, Quaker, Indiana, held on Sunday, October 20, was an enjoyable occasion. Visitors from many Friends Meetings were present, numbering one hundred and sixty-seven. Sunday School opened with congregational singing, and devotions were given by the young people's class. Louis Thomas of Friends Chapel, Quarterly Meeting superintendent of Peace, spoke at the close. At the meeting for worship, Edward M. Woodard gave the sermon, and special music was rendered. A basket dinner, served on the church lawn, was enjoyed at the noon hour. Richard Ellis presided over the afternoon session when special music was followed by the reading of the history of the Meeting by Ella C. Thompson. Letters from former pastors and mem-

bers were read. Three former pastors were in attendance—Edward Woodard, Charles Thomas, and Everett Gerard, the present pastors being Melvin and Anna Smith.

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Xenia Monthly Meeting has purchased a new parsonage. Following much work by the pastor and members of the church, the parsonage was dedicated Sunday afternoon, October 6, when Rev. Frank J. and Mrs. Long held "open house." A dedicatory service was held on the lawn. Special music by Betty Ann Long and short talks by John Dymond and Ralph Thornburg, preceded the reading of the message and prayer prepared by Adam Flatter, superintendent of Wilmington Yearly Meeting, who was unable to be present. Frank Long presided over the service. More than one hundred guests were received by the parsonage committee and the board of trustees who served as hosts. The Long home was decorated with flowers and tea was served. A new stoker furnace has been installed in the meetinghouse also. The Sunday school is moving forward under the guidance of Dr. S. C. Ellis, superintendent.

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Hadley and Amo Meetings in Western Yearly Meeting are served by the same pastor and report their homecomings being held on October 20 and 27 respectively. The regular Sunday school service was shortened at Hadley to give time for a program by the children, which was followed by a worship service with Gertrude Reinier bringing the message on "Re-digging the Wells of Salvation." Following a pitch-in dinner John Haramy spoke on "Count your Blessings." The attendance was good and services inspirational.

At Amo the morning service was unified, the children giving an interesting program and the pastor speaking. Following the pitch-in dinner, a group of Earlham students held a most interesting service. These Earlham groups are a part of D. Elton Trueblood's concern to vitalize young people and send them out. Those in the group were Lang Bailey, Dorothy Friberg, Billie Kramer, John Nicholson, Bert Pearson, and James Lipscombe.

* * * *

Deep River Quarterly Meeting, North Carolina Yearly Meeting, for the second year has held a Leadership Education School. Friends of this Quarterly Meeting, which is a compact group of five Meetings in and near High Point, have felt that this plan might be profitable for other similar groups. A committee composed of members from each Meeting, with Jack Dunn as chairman and Madge Richardson as secretary, planned the school.

On Sunday, Tuesday and Thursday nights of each week from October 6 to 17, the school met for two-hour sessions. Three classes were held each evening for an hour and a half, with a five minute recess. These were: "Old Testament" under Dean P. E. Lindley of High Point College; "Teaching Children" under Ruth Day of Greensboro; and "Teaching Seniors" under Milton Hadley of Springfield. Then the entire school gathered for a devotional stereoptican lecture, with A. S. Arnold of Guilford College showing slides of Palestine and closing with an illustrated hymn. The total registration from all five Meetings was one hundred and fifty-five and the average attendance was about ninety-five.

* * * *

Oberlin, Ohio, Monthly Meeting resumed services on October 6, with eighteen present, fifteen of whom are students. Several reported working in Service Committee work camps, and a CPS member reported taking a boatload of horses to Poland. Plans were made for AFSC projects. Imre Domonkos reported gathering 5,600 pounds of grain and $33 for processing costs during August and September. He also reported three hundred pounds of clothing shipped at the close of the school year, following the annual report showing over a thousand pounds previously sent. The Meeting decided to hold several evening sessions for sewing and studying Elton Trueblood's *Foundations for Reconstruction.* On the afternoon of October 20, the group bicycled to the Domonkos farm, carrying box lunches for a picnic, which were supplemented by the hostess, Helen Domonkos.

Two students were delegated to prepare AFSC exhibits of clothing and relief cereal projects and a third to write an article for the student paper, presenting the relief cereal in particular. The student body since has decided to continue rationed meals. More than two thousand dollars was realized from this project last year.

ON THE HORIZON

At their own request, a $5,000 food relief shipment earmarked for Netherlands Protestant churches will go instead to needy Germans, it was disclosed by the Commission for World Service of the World Council of Churches.

* * * *

Taxpayers in New York are being told by Federal tax examiners that they should make their church collection donations by check to be certain to avoid the risk of having religious and charitable deductions disallowed when they file income tax returns, the *New York World-Telegram* reported.

* * * *

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sity in Japan offers the Christian Church one of its greatest educational opportunities, Dr. Thoburn T. Brumbaugh, representing the Foreign Missions Conference and the Federal Council of Churches, declared here today at a press conference a few hours prior to his departure by plane for Tokyo where he will assume direction of the project.

* * * *

German youth, brought up under the Nazi system without any means of learning the fundamental doctrines of Christianity, must be handled with patience and affection, Dr. Karl Barth, Swiss Protestant theologian declared in Geneva. Dr. Barth returned after teaching the summer term at Bonn University in Germany, from which he was expelled during the early years of the Hitler regime. Dr. Barth said he found the minds of the youth to whom he lectured "a veritable chaos."

* * * *

Six Protestant denominations have to date signified their willingness to participate in the formation of a National Council of the Churches of Christ in America. The proposed Council would merge into one inclusive cooperative organization the following eight major Protestant interdenominational agencies: the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the United Council of Church Women, the Missionary Education Movement, the United Stewardship Council, and the Council of Church Boards of Education.

Mrs. Harper Sibley, of Rochester, New York, president of the United Council of Church Women, was one of a number of religious, labor, and racial leaders who called on President Harry S. Truman at the White House and urged him to take definite steps to stop the wave of lynchings in the South.

A second conscientious objector has resigned as a school teacher in Virginia under pressure from organized veterans' groups. Wayne S. Guthrie, a conscientious objector in World War II and a teacher in New Hope High School in Augusta county, resigned after he and A. Crawford Gilkeson, division superintendent, had what Mr. Gilkeson described as a "frank discussion." Mr. Gilkeson said that following action by the Staunton-Augusta Post 2216, Veterans of Foreign Wars, protesting the employment of conscientious objectors in public schools, he had "sounded out sentiment" in the county and had come to the conclusion he should discuss the matter with Mr. Guthrie.

OPPOSITION TO BREWERS

Hearings in Congress are often held at such short notice that only representatives in Washington can be heard. This was the case on July 16 when the brewers sent their employees to a hearing in the Department of Agriculture. They requested repeal of the thirty per cent cut in grain supplies for breweries. Thirty speakers from the brewery workers were on hand. Representatives from Friends Committee on National Legislation were the only opposition, together with the W. C. T. U. The cut is to remain in effect.

SUNDAY SCHOOL LESSON

(Continued from page 442)

In Paul's letter to the church at Ephesus he describes the armor they should wear in fighting the good fight. Since no battle was ever won by assuming the defensive, the most important part of the equipment is the sword of the spirit. In any conflict when a Christian fails to have the right spirit he loses all, for the right spirit is the expression of God.

Questions:

1. What is a sure guide in any conflict?
2. Does the way of love always mean the way of non-resistance?
3. Can we always trust God for the harvest if we faithfully sow the seed?

P. M. T.

BIRTHS

CRILL—To Mr. and Mrs. Charles C. Crill of Long Beach, California, on September 12, a son. Mrs. Crill is the daughter of Rev. and Mrs. J. E. McCracken of Salem, Iowa.

HADLEY — To Elven D. and Margaret Macy Hadley, a son, David Elven, on September 24, in Indianapolis, Indiana.

HARTER — To Richard and Martha Mary Harter a daughter, Sharon Rose, on August 21, at Jonesboro, Indiana.

HESSONG—To Dale W. and Maxine L. Hessong at Indianapolis, Indiana, a son, Paul Randall, on October 14. Paul Randall is a great grandson of W. E. Osborn.

LAMARTINE — To Paul B. and Stella Carvell Lamartine of Richmond, Indiana, on October 3, a son, Bruce Carvell. The mother is a member of China, Maine, Meeting.

MCCRACKEN—To Wilbur and Charlotte McCracken, a son, Richard, of Little Ridge in Fairmount Quarterly Meeting, Indiana, on September 29.

MITCHELL—To J. Weir and Frances M. Mitchell, a son, Allen Dale, on October 6, in Indianapolis.

PALMER — To D. Russell and Ruth Coppock Palmer of Chester County, Pa., Meeting and 57th street Chicago Meeting respectively, a son, David Everett Palmer, on November 1, at Huntington, West Virginia.

PRAY—To Enos G. and Wilma Reagan Pray of Skokie, Illinois, a son, Enos Lawrence, on May 27.

PRUITT — to Robert W. and Lora Catherine Eikenberry Pruitt, a son, Robert William, Jr., on October 11, in Indianapolis.

ENGAGEMENT

Homer and Lois Haines of Caesar's Creek Monthly Meeting, Wilmington Yearly Meeting, announce the engagement of their daughter, Emily, to Wilmer A. Cooper, son of Walter and Anna Cooper, Middletown Monthly Meeting, Barnesville Yearly Meeting.

MARRIAGES

AGNEW-RENSHAW — Joan Renshaw, daughter of Ralph and Georgia Renshaw, to John Agnew, on June 22, at Indianapolis.

DUDENHOFFER-JAY—Phyllis Ann Jay, daughter of Arie Lee and Otis Jay, to William Dudenhoffer, on October 5, at her home in Jonesboro, Indiana, Harold Neal of Mishawaka officiating.

FARR-MARSHALL — Margaret June Marshall, daughter of Lulu and the late John Marshall, to Robert Farr on September 20, in Jonesboro Friends meetinghouse, with Delmar Mock officiating.

GARNER-KERSHNER — Dorothy Kershner, daughter of J. Hayden and Mary Franklin Kershner, of Los Angeles, California, to Carroll E. Garner, son of Dr. and Mrs. Murvel Garner, of Richmond, Indiana, on October 18, at Los Angeles, after the manner of Friends.

HERMSDORFER-KAISER — Mary Alice Kaiser to Donald W. Hermsdorfer, son of Clark L. and Esther Hadley Hermsdorfer, on September 19, in Indianapolis.

HOLLETT-ANDERSON—Virginia Anderson, daughter of Mr. and Mrs .Thomas A. Anderson, and Lloyd Hollett, son of Elma Hollett of New London, Indiana, at Crown Point, Indiana, on September 20.

RUSSELL-THOMAS — Mary Thomas, daughter of Alma and Albert Thomas, to Frederick Russell on October 9, in Jonesboro Friends Church with Delmar Mock officiating.

DEATHS

BINFORD—Delmar R. Binford on September 27, in Indianapolis. He was born in Hancock County and was a member of Greenfield Meeting but for many years has been a member of First Friends. Surviving are the wife, Leona Mae Binford, and son, Charles Ray Binford. Services were conducted by Herbert Huffman.

DEANE—L. Maria Deane at Wichita, Kansas, on October 18, aged eighty-nine years. She was the daughter of Daniel and Lydia Johnson of Muscatine, Iowa. A lifelong Friend, she spent many years as minister and Bible teacher. Her husband, William H. Deane, preceded her in death. She is survived by three sons, six grandchildren and six great grandchildren.

EMERSON—Millard F. Emerson at Las Vegas, New Mexico, on October 25, at the age of ninety-two years. He was a member of West Richmond, Indiana, Friends Meeting. Since 1930, he has spent the greater part of the time with or near his son, Fred W. Emerson in Las Vegas, New Mexico.

EVANS—George H. Evans on October 5, in Indianapolis. He was born in Waynesville, Ohio, in 1863, a birthright Friend, the son of William R. and Margaret Hadley Evans. He was an elder in the First Friends Meeting and second oldest member. Surviving are two daughters, Mary Evans Johnson of Richmond, Indiana, and Edith Evans Wiese of Coatsville, Pa. Services were conducted by Herbert Huffman.

MOREFIELD—Calvin Eugene Morefield on October 13, at Alva, Oklahoma, aged seventy-seven years. He was the son of John and Ethel Morefield, and was united in marriage with Rose Ann Huff. They were largely instrumental in establishing Liberty Friends Meeting near Caprea, Oklahoma. Besides the wife, he leaves a daughter, Bernice Reynolds of Alva; and three sons, Chalmer of Alva; Glenn of Enid, and Jess of San Bernardino, California, and ten grandchildren. Services were conducted by Alfred Smith of Wichita.

SUGART—Bennett L. Sugart, son of Cornelius Sugart, Friends minister, at his home in Fairmount, Indiana, on October 29, aged ninety-two years. He was a lifelong member of Friends and active in Christian work. Two children preceded him in death—Thurlow, a minister, and Edith. He is survived by his widow, Gulie E. Sugart; two daughters, Nellie Davis, a minister, and Harriet Cooper; a grandson, Thurlow Kelso Davis, and a great granddaughter.

TRUEBLOOD—C. Emmett Trueblood on October 24, in Indianapolis. He was an Earlham graduate and teacher in a local high school. A birthright Friend, he was an elder for many years in First Friends Meeting. Surviving are the wife, Natio Trueblood, a daughter, Mildred Marsh, and a son, William Trueblood. Services were conducted by Herbert Huffman.

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In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone GI. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone P1. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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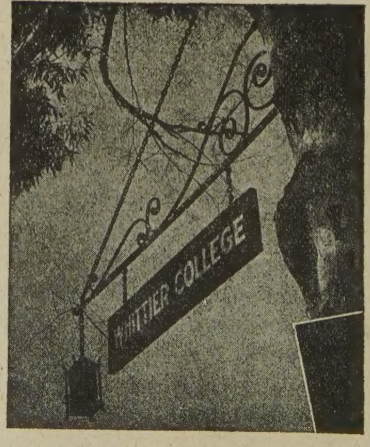

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